

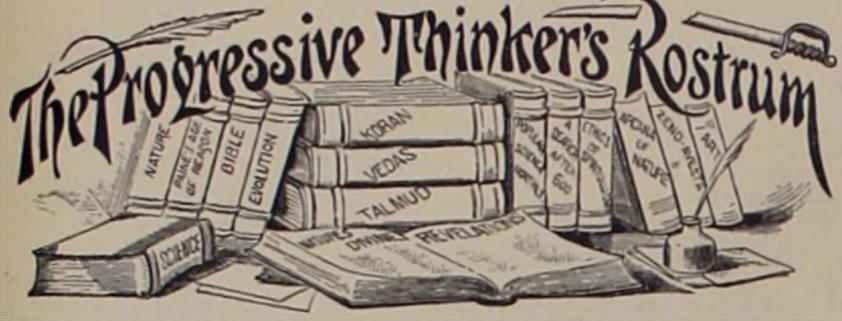
The PROGRESSIVE THINKER

Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

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NO. 77



DOGS! DOGS!!

The Kind that Are in the Manger.

Some Reasons Why Church Property Should Be Taxed.

An Address Delivered by

LYMAN C. HOWE

From the Rostrum of The Progressive Thinker.

Religion and morality are closely allied, and morality is by common consent essential to good government and social interests everywhere. Religion deals with spiritual affairs and the duties and relations between man and God. Morality may be included in these concepts, but is usually limited to human relations and secular affairs. Some dogmatists hold and teach that there can be no morality without religion. Others hold that there is no religion but morality. It is evident that morality depends upon the mental and spiritual development of the race, and in the ratio to this unfoldment are the capabilities of moral discrimination and private justice. If religion quickens and directs moral instinct, it is helpful to good society; and in so far as this can be proven our obligations to religion will appear. But, admitted as a factor in the development of good government, religion is still entitled to no more consideration under the law than an equally helpful system of morals. If, however, we agree that religion is the supreme good, upon which all morality and government depend, and is therefore entitled to the special favor and protection of the State, does that necessitate any favoritism for the church?

It does not follow because religion is good, that, therefore, any particular system of religious monopoly is entitled to special recognition and legislative favor. The Christian church, with its various and conflicting creeds and rival branches, claims special favors at the hands of government because it is assumed the church is the great moral regulator upon which our civilization is founded and without which it could not be sustained. This absurd claim seems to have been tacitly admitted by legislators, by exempting church property from taxation, and in other ways favoring the claims of ecclesiasticism. This is, in fact, a remnant of theocratic despotism imposed upon the people of a nominally free secular government. For all the millions of dollars locked up and idle in church property untaxed, the people are compelled to pay a share in taxes to support the churches they never attend and which are used, perhaps, once or twice each week for the especial benefit and gratification of a chosen few who worship the "letter that killeth" and monopolize the property of the people in the interest of a soul-dwelling and morally debilitating creed. But it often happens that the people outgrow the church and find no profit and pleasure in attending their services. In many localities these represent the majority, and often the major part of the money value of the church which they helped to build. These temples of idolatry, when once erected and dedicated to the church, as they always are, are at once beyond the control of the people whose money helped to build them. No matter if every dollar was sacrificed by heretics, Spiritualists or infidels, and that, too, with a solemn pledge, given in the name of religion and Christian honor, that the house should be forever free to all who contributed to build it, to hold meetings of their own irrespective of creed or no creed, the moment the deed is in the hands of the church authorities, the people who paid their money trusting to the pious pledge of honor are powerless and have no redress. But suppose the form of law does give this advantage to the little body of sectarian fanatics. Can any one seriously suppose they would use the power in violation of their solemn contract made in the name of God and their own honor as the only way they could secure the money to build the House of God? Would Christians who believe that "all liars have their part in the lake which burneth with fire and brimstone" (Rev. 21-28) thus wantonly imperil their souls for the paltry prize of a few hundred dollars? If Christianity is the life and source of all morality, and entitled to State support by exemption from taxation, because of its pure teachings and righteous influence, is it possible that the patrons of the church will violate their pledges and set a lying example before the world, for the sake of luring sinners and heretics into the support of the church? Would the followers of Jesus thus deceive and perjure themselves to gain money from those they despise, and then, when they have the dead and the key snap their fingers in the air, and repudiate their own pledges and sell their immortal honor? If so, are they entitled to the help of the State and exemption from taxation because of their moral helpfulness? To merit any special favors at the expense of the public, or to justify exemption from the responsibilities shared in common by all respectable citizens, three things are necessary:

1. It should be demonstrated beyond all cavil that the Christian church, per se, is a conservator of good morals in a sense not common to other bodies whose property is taxable.

2. The property claiming special favor in the name of religion should show a title honestly obtained.

3. It should be used for which it is so favored by the State.

it was justifiable—a virtue rather than sin. They found ample support for this doctrine in the Bible: "For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?" (Romans, chap. 3:7)

Protestants affect to repudiate this Christian doctrine and denounce the Mother Church as vile and hypocritical; but they illustrate the same doctrines in their practices and justify their conduct by their religious principle.

If a Spiritualist dies and the friends want the consolation of their faith presented to honor the dead and instruct the living the church they have helped to build, and act taxed to support, is closed against them. If they will consent to employ a priest of their narrow persuasion to abuse the dead and insult the living, with the delusive drivel of medieval disbelieve, they can be accommodated with the church which rightfully belongs to them in common with all who pay taxes to support the church. But they must not defile the sanctuary of Satan with any heresy. Does any critic object to that title? What is a strictly proscriptive sectarian church but a sanctuary of Satan? One of their besetting objections to Spiritualism is that we deny the authority of the Devil. On whom the church depends for support. But we might better allow the Devil an indispensable partner in the religious firm, and court his friendship and favors, and "profit by his examples," than to accept the character that popular Christians present as the God we must adore or be lost. The Importunate Omnipotence the omnipresent resident of a celestial city, who walks in the garden, hides in a cloud, goes down to see what his slaves are doing, sits on a throne, takes sides in great battles, is jealous and angry; the merciless savage whose tender mercies are over all his works," the Omniscience who could not foresee the results of his own works; the Unchangeable One who repents of his acts and tries to mend his mistakes by worse blunders; the Infinite Love who hates his own children with a fiendish and eternal hatred; the Infinite Perfection who is guilty of every crime known to fallen man, whose perfection we are commanded to imitate, who tempts men to sin and damns their children because the parents are weak; this God of infinite cruelty, implacable vengeance, incomparable malevolence, this fiend of fiends, the omniscient idiot adored by servile millions who in their ignorance are led captive by the assumptions and haughty pretenses of trained deceivers whose cultivated blindness stifles reason and stupifies conscience; the God of all Devils and "sum of all villainies" has no match among the conjurings of beastly mystery. Pagan mythology or the grim travesties of ancient demonology do not imagine that this is a caricature of God. It has no reference to the Infinite Life from whom all nature proceeds. It is only the fabulous character that certain "orthodox" Christians profess to worship, and misname God. No such God exists.

This Christian ideal is not even a caricature of God; for a caricature is drawn from reality, with the beauties concealed and the blemishes exaggerated, still bearing a resemblance to the reality. The foregoing presentations of Christian theology bear no resemblance to the character of God. Does any one claim that this picture is overdrawn? How can it be? A God that creates all things and endows them with every quality they possess, must either "know the end from the beginning," or he is not omniscient. He must have power to make everything as he wants it, or he is not omnipotent. He must want eternal justice and universal goodness to triumph, or he is not good. He must desire all men to be saved, or he is a cruel fiend; yet the reigning theology teaches that notwithstanding the infinite effort God has made to secure the ends for which he created man, the greater portion of all his children are lost in a sea of inconceivable and endless agony, and few only of his stupid pets escape.

At one time the Spiritualists of Spartansburg, Pa., applied for the Baptist church in which to have a meeting. The church was not in use. The people had natural, but not legal rights in the building. Many of the best people in the place wanted the privilege of hearing a spiritual lecture, and the church was the only fitting place for it. There is not enough life in the church society to support the feelings of the majority in the church; but if the sense of August 1st has been violated by the petty prejudices and idiotic dictation of its chosen representatives, the honor of the church and interests of their religion demand that they take immediate action to cancel the official authority of the small minds that thus misrepresent the character of the church. The Baptists as a class are the most rational and just, on these questions of Church and State, of any religious body of equal influence in this country. They stand nobly for the complete separation of all religious interests from secular affairs. They propose to sustain their own institutions and let Christianity develop its power under its own auspices and in its own way, asking no favors of the State but equal protection in the exercise of religious freedom. When the Presbyterian Assembly invited their cooperation in a general conference upon the subject of "religious instruction into the public schools," they unanimously declined any participation in any effort to enforce religious instruction in the public schools. Later, however, the synod changed the wording so as to read "moral instruction in public schools." But the animus was the same, for they insist on interpreting morals by their Christian creed, and they mean religious instruction at all first stages. The pastor of the Baptist pastor should go on record and be known before the people. Readers of THE PROGRESSIVE THINKER who do not keep a file for permanent use should scissor these resolutions and keep them for handy reference.

THE BAPTISTS' ANSWER.

The question submitted to the Baptist Pastors was, whether they would join in a conference to consider and by inference to encourage and promote the teaching of religion in the public schools. "The Baptists believe and always have believed, in the teaching of every tongue; to another divers kinds of tongues; to another interpretation of tongues, etc. But covet earnestly the best gifts, and yet show unto you a more excellent way."

It was argued from this that St. Paul was a believer in Spiritualism, pretty much as it is understood to-day, and that he commanded to the Corinthian the cultivation of "spiritual gifts."

It was also said that if the church would only preach the resurrection of the spiritual body at the change called death, they would preach in harmony with the real intent of the writers of the Scriptures, and help to make people happier. But it may be asked if Paul does not distinctly teach the doctrine of a physical resurrection in the fifteenth chapter of the same epistle?

The fact that he did so, may perhaps be accepted as proof that his conception of "spiritual gifts" was not exactly that supposed by the Ohio disputant.—Chicago Tribune.

Resolved, That, as American citizens, we unanimously and heartily endorse and uphold the free public school system, next to our Christian religion, the greatest bulwark of our liberties.

Resolved, That we tender our thanks to the Synod of New York of the Presbyterian church for their courtesy in presenting with their report on Religion and Public Education, making our co-operation in the securing of a subject recommended therein, and that we take this opportunity of expressing our hearty Christian affection for them.

Resolved, That we cannot, however,

wholesome government. Is there no remedy for this iniquity? Is State secularization, the hope of

soon be formed, and the Christian religion in the United States has done good service to the cause of unsectarian progress. It has aroused the people to a sense of the situation, and they are analyzing the facts and studying the principles of free government and raising their protest against the mad folly of sectarian propagandists, and demanding less, instead of more, religious meddling in the affairs of State. Taxation of church property and the abolition of all religious functionaries drawing salaries from the Government has become a demand that is felt, and must be recognized and acted upon in the near future. Every instance of proscriptive intolerance and sectarian discrimination against the rights of the people, like this "dog in the manger policy" of the small minds at Spartansburg, is an inspiration to the people to rise in their dignity and reform the laws that make such usurpations possible. Spiritualists should be a unit on this issue and with all right-minded people join hands and work with steady and determined zeal for the overthrow of all petty tyranny perpetrated in the name of religion. Christians would average about as good as other people if they were driven from their self-imposed prisons and compelled to recognize common justice; and to respect their pledges and honor truth as well in religious contracts as in civil law. For the good of the church this demand should be enforced in the interest of society and good morals.

We have compassion for the slaves of superstition. They cannot see themselves as others see them. They are the victims of circumstances and education, that have moulded and dwarfed them from generation to generation. In demanding justice and equal rights as against the usurpations of their dogmatic authority, we do not seek their injury. The assertion of a principle operative in all alike must benefit all who are affected by it. It is not kindness to a culprit to sustain his iniquities. It is a wrong perpetrated against the church to allow them to defraud the public, for by so doing they doubly defraud themselves. To seem to acknowledge their right to use the law to plunder the people is to encourage the villainy and depravity of every crime known to fallen man, whose perfection we are commanded to imitate, who tempts men to sin and damns their children because the parents are weak; this God of infinite cruelty, implacable vengeance, incomparable malevolence, this fiend of fiends, the omniscient idiot adored by servile millions who in their ignorance are led captive by the assumptions and haughty pretenses of trained deceivers whose cultivated blindness stifles reason and stupifies conscience; the God of all Devils and "sum of all villainies" has no match among the conjurings of beastly mystery. Pagan mythology or the grim travesties of ancient demonology do not imagine that this is a caricature of God. It has no reference to the Infinite Life from whom all nature proceeds. It is only the fabulous character that certain "orthodox" Christians profess to worship, and misname God. No such God exists.

Signed: A. C. Osborne, Albion; F. L. Anderson, Rochester; A. P. Brigham, Utica; W. R. Baldwin, Friendship; and R. G. Seymour, Auburn, committee.

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3. We thus re-affirm the grand old Baptist doctrine of soul liberty for all men as well as ourselves, and of the non-interference of the State with the church in her peculiar function of teaching religion."

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Written for The Progressive Thinker.

"MEDIOMANIA."

The Extreme Ignorance of the Medical Profession.

The Reasons It Gives for Medi-
omaniacship.

MEDIO-MANIA.

This is the title of an editorial article by W. C. Cooper, M. D., of Cleves, Ohio, in the Feb. No. of *The Medical Gleaner*, edited by him and published by W. E. Blyer, Cincinnati, O., from which we shall take a few excerpts.

It is very evident that the army of machine-made physicians are moving along the line to disparage the usefulness of mediums and prevent them from performing their work of healing the sick and presenting to the world the evidences of immortality through spirit return. But when we see those professing to be liberal and progressive physicians falling back into the ruts scored out by the most illiberal and dogmatic of the profession, who refuse to accept any truth if it does not first find its entrance into the world of thought through some one of their special channels, and trying to cry down anything in advance of their system, seems "passing strange" in this era of wonderful discoveries and rapid evolution of the unseen forces of the universe of mind and matter into practically available potentialities.

The attempt to make out that the sensitive who is susceptible to spirit control is necessarily diseased, or that mediumism is a disease, shows how competent (?) these learned ignoramuses are to have legal control of all psychic phenomena, and to determine the relations of the soul to the body and all the powers and possibilities of the spirit.

The true "inwardness" of the article is shown in the following extracts:

"It is not so much my purpose to discuss the reasonableness of theoretical Spiritualism, as it is to inquire into the probable causes of the disease, Mediomania. A few remarks, however, touching the essentials of Spiritualism as a religious system will be in place.

Spiritualism is materialism. It differs from the materialism of such philosophers as Tyndall, Dawson and others, in that it makes the immortal principle a tangible substance, whereas the scientific soul is nervous energy-force. Unlike the materialism of science, which is the offspring of philosophical investigation, spiritualistic materialism has its birth-place in the realms of idealism.

True, the defenders of this modern dream—modern as to name and certain peculiarities—claim that their system is based on revelation—phenomenal revelation—and that their doctrines are derived from the teachings of disembodied spirits. The conflict between this transcendentalism (argument?) and the matter-of-factism of every-day science—the ever evident positivism of real life—is what has consigned Spiritualism originally to the cloud-land of morbid dreamery. There is no more connection between the incomprehensible movements of a table and the conclusions of Spiritualism, than there is between the miracles of generation and growth and the doctrine of immortality. It is not denied that certain unexplained phenomena depend upon some occult force, do occur; but the history of science justifies the conclusion that all these seeming supernatural effects will be found ultimately to depend upon, and, of course, accord with natural law."

"The fact that table-tipping is governed by an intelligence only complicated the matter adversely for the Spiritualist, for the known truths of animal magnetism are so many pointers to a natural solution of the problem. I have not time nor space to dwell upon the logical incompatibilities seen in the interpretations of such Spiritualist authorities as Owen, Davis, Edmonds and others, but they are many and glaring.

The attempted reconciliation of the physical origin of thought with the disembodied soul's existence as an intelligent entity, is only one among many absurdities."

"Mediomania is the nidus of Spiritualism, and mediomania is a disease. Its pathological nature is recognized by the leading minds of medicine, and books treating of its origin, nature, and cure have been published. Its prevalence is owing in part to an epidemic influence, essentially similar to that which assured and precipitated the spread of the cholera-mania, lycanthropy, teomania, demomania, panophobia, etc., of other ages. The expressions of this peculiar neurosis have varied, with the era of its prevalence, the civilization of the age giving individuality to the malady. In the nineteenth century it has assumed the religio-philosophical aspect embraced in the theories which have grown out of a mortal's supposed conditional power to communicate with the immortals."

"About all sporadic, and a majority of epidemic cases of mediomania, have a veneer-pathological history. This is especially true of female mediomania, the greater complexity, and more delicate balance adjustment of certain parts of their organism rendering them peculiarly liable to a particular class of ailments. Hysteria, chorea, uteromania and mediomania, belong to the same family, and are almost infallibly traceable to an identical origin. This ultimate legion has its abode in that holy of holies where human beings date its genesis, and it most frequently results from the mercenary desecrations of gyro-ecological quacks. These truths, taken in connection with the prominent female characteristic—impulsive zeal—explain sufficiently well why women are more frequently the victims of mediomania. Women are more sensitive, trustful and devotional than men; finer fibred, physically and morally. They are also capable of greater fanaticism, because more credulous and less analytic than men."

"What is more pitiable than to see women, with all their sweet capabilities, prostituting all their sacred endowments and talents to the dissemination of some long-haired lies? Oh! that a revelation would fall on womanhood, opening its eyes to the great sin and folly of these unsexing novelties, and holding it within the limits of rationality, despite the lewd excuses furnished by a local irritation, or visceral malposition. If the "harmonial philosophies," "perpetual affinities," "spirit materializations," etc., were remanded to the safe-keeping of male enthusiasts, it would not be long till the world's moral atmosphere would be a great deal clearer than it now is."

"When it has become evident that a woman or man under the prodromata of some strange mental disorder, think of some wrong in the generative apparatus, not by exclusion, but nearly primarily. It is not illogical that the center from which life, with all its possibilities, proximately originates, should command a masterly influence upon life's processes. Place the patient in a correct relation to hygienic law, discover the lesson, and then apply remedies specific to it."

"Now, what are we to think of one who claims to be an educated and scientific M. D., and assumes the editorship of a medical journal, ostentiously to educate the rest of the profession, who has no higher conception of the powers and possibilities of the human brain, through the action of its individual spirit entity and the psychic influence imparted upon it by disembodied spirit operating upon its normally attuned sensorium, than to assert that the developed medium power

of such an one are only the results of some disease of the genito-sexual organs? Certainly the magnets of his brain must have become reversed in their action to cause him to see things spiritual with such distorted vision."

Has such glaring idiocy donned the robes of science and set itself up to teach the stupendous folly of its ignorance, and blazon to the world its vapid nonsense and the vagaries of a distorted and unbalanced intellect, or has the medical profession as a whole been seized by the contagion of such supreme selfishness as to determine to hold by any means, however despicable, entire control of caring for the sick simply for the sake of the fees, and have therefore resolved to drive all healers in disgrace from the field?

Really such mediomania must either "have a veneer-pathological history" or be induced by an entire lack of conscientiousness and an exorbitant greed of gain, to publish such nonsense.

Is it not really surprising to see a person of the mental caliber of this editor of *The Medical Gleaner* possessed of such a vast amount of gall as to consider himself competent to criticize the psychological knowledge of such men as Robert Owen, Judge J. W. Edmonds, and A. J. Davis, and not only try to impeach their wisdom in these matters, but also the intellectual and scientific ability of such men as Prof. Hare, Prof. Zoseliner, Prof. Faraday, and the hundred thousands of lesser lights in Spiritualism, whose master intellects shine out as much superior to the mental illuminations of this *Gleaner* editor as the rays of our sun are to us superior to those of the dog-star.

By what authority do these doctors assume to deal with psychic matters? Has their study of the various holes, cavities and prominences—the shapes and articulations of the bones of the human skeleton—conferred upon them that right? Or have they "gleaned" it from the separation, origin and insertion of the 527 muscles of the inanimate body, or found it in the viscera thereof? Have they succeeded in discovering the *unseen power* that presides in the nerves of involuntary action? Can they tell *why* the ganglion nerves express sensations and the nerves of the opposite roots import motion? Will they inform us what directs the assimilation of food into tissue—taking from the general blood pulsatile material to form nerve tissue and nervous fluid here—to build muscular fibers there—to construct bone cells in their proper place and repair glandular and visceral structures, all in their uniformity? Can they tell what directs the secretion of the lubricating fluids into the pleuræ, the peritoneal and synovial cavities, and removes therefrom the lubricant as soon as its powers to perform that function are exhausted?

Until they can do this, let them beware how they attempt to lay sacrilegious hands upon the "Temple of the Holy Ghost," or endeavor to circumscribe limits to the possibilities of the human spirit.

What have the "Regulars" ever done to benefit any person who, laboring under some peculiar psychic influence, remained entranced, or was in a psychic slumber, or in a cataleptic state? Search the records and let echo answer "what?"

While in Milford, Ct., some years since, a young girl dreamed she died, and the doctor was sent for and tried to bleed her, but could not, and left her to be buried.

The next night she awakened her mother, telling her she felt strangely.

The mother placed her feet in warm water and sent for an M. D., who came and attempted to bleed her, but failed and pronounced her dead.

The second day after she was buried, a few months later, to satisfy the mother, the body was exhumed and she was found to have been buried alive. Had my advice been taken she would have been restored to consciousness and saved the horrible death she suffered.

In the case of the "sleeping boy," near Columbus, Indiana, and in seven other similar cases what have they done?

They say they have "exhausted all known means of science without avail." What does this mean when literally interpreted? Simply that they know nothing whatever of psychic science. That they have employed electro-galvanic batteries, used ammoniacal gas to excite the brain, applied irritants locally, injected poisons hypodermically or otherwise, and probably administered croton oil, calomel and such harmless (?) articles; and when the controlling spirit has been able to counteract all these outrages upon the body, the dumbfounded medico-maniacs have in their perplexity and amazement wondered at the obstinacy of this "unknown form of disease," which so baffled all their scientific (?) skill; when it is well known to the skillful psychopathic physician, that by surrounding the person who is passing through these psychological stages of spirit unfolding with harmonious and healthy magnetic influences, by placing them in charge of some competent clairvoyant or magnetic healer, they would soon restore them to their natural spiritual condition, without injury to body or mind. But such is the ignorance of the medical profession on this subject that both are made to suffer, and hundreds are annually destroyed through the improper expedients and experiments of this kind.

The Material and Spiritual.

To THE EDITOR:—We live in a magnificent Universe, one of a limitless number! Sir Edwin Arnold says: "I lately stood in the well-known observatory belonging to Harvard College, Boston. One of its wonderful tubes was directed to a region of the sky, seemingly—and even to the most powerful glasses—blank, but the sensitive plate fixed to the eyepiece announced the existence there of a thousand nameless and previously unknown stars; and to whatever part of the apparent darkness, its finer eye continued to be turned, always such, and not otherwise, was the superb report of countless new worlds, which it brought back from those black and fathomless abysses."

A new meaning is surely given by these and other modern astronomical generalizations, for the thoughtful man, to that divine phrase of our New Testament—"In my Father's house are many mansions." There exist, indeed, stars enough now within sight to provide every human soul with a world apiece, and the greatness of man's destiny consists, as all may at last comprehend, not in being the centre of creation, but in belonging at all to so glorious and visible a galaxy of life, with the invisible effulgence and the infinite possibilities lying beyond it."

Realizing what the telescope reveals to the astonished vision on the material side of life, what grandeur would be unfolded if, in the same extent of territory, the spiritual side of existence could be unfolded. Let us hope that, in the course of time, a spiritual telescope will be invented, that can bring to view the counterpart of each material world.

Death of Madame Blavatsky.

Mme. Helene Petrovna Blavatsky, the noted co-founder of the Theosophical Society, died at No. 19 Avenue road, Regent's Park, London, Eng., three weeks ago. The fact has only recently been publicly known. Mme. Blavatsky was 60 years of age. The cause of death was influenza, aggravated by kidney trouble. The deceased was cremated at Woking, according to her desire.

Mme. Blavatsky, the renowned founder and leader of the Theosophists, was born at Ekaterinburg, in Southern Russia, in 1831. Her father was Col. Peter Hahn, and when only 17 years old she married Gen. Neechopur V. Blavatsky, who was at one time Governor of Armenia. She was thoroughly educated and an accomplished linguist, and spent many years of her life after her husband died travelling among the Buddhist monasteries in Tibet, where she claimed to have gained possession of occult wisdom, and to have obtained many of the secrets lodged in the generally inaccessible places which she visited.

She came to America about 1875 and resided in New York, where she began to organize the Theosophical Society, whose headquarters were afterward and are still in India. Among the who became converts to the new doctrine were Col. F. P. O'leary, who was a well-known politician and employer in the office of the Controller of New York; Gen. Amer. Doubleday, O'Donovan, the sculptor, and other well-known men. The doctrines of the Theosophical Society are to Gautama Buddha what Neo-Platonian was to Plato. It recognizes the universal brotherhood of man, the existence of occult powers, a succession of lives, and the Buddhist idea of Karma, or retribution. The deceased was a voluminous writer and published in New York in 1887 "Isis Unveiled"; a Master Key to the Mysteries of Ancient and Modern Science and Theology;" and in 1888, in London, "The Secret Doctrine." These works are each in two large octavo volumes. They display the results of vast study and remarkable erudition.

Robert Shaw, of Brooklyn, owns the old gun with which Israel Putnam shot the Indian.

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Double Consciousness.
The Mysteries of the Human Mind.

To THE EDITOR:—Many instances, says the Louisville *Courier Journal*, have been published from time to time of what is known as dual existence. The Strange Case of Dr. Jekyll and Mr. Hyde, is but an exaggerated and bizarre version of some tolerably well-known facts. The case of Hugh Thompson, who can remember nothing of his personal history from the time that he was wounded at Chinkawau until he came to himself in Northern Illinois during the winter of 1870, has just been established in consequence of the investigation of the case in the Pension Bureau.

Has such glaring idiocy donned the robes of science and set itself up to teach the stupendous folly of its ignorance, and blazon to the world its vapid nonsense and the vagaries of a distorted and unbalanced intellect, or has the medical profession as a whole been seized by the contagion of such supreme selfishness as to determine to hold by any means, however despicable, entire control of caring for the sick simply for the sake of the fees, and have therefore resolved to drive all healers in disgrace from the field?

Really such mediomania must either "have a veneer-pathological history" or be induced by an entire lack of conscientiousness and a greed of gain, to publish such nonsense.

Is it not really surprising to see a person of the mental caliber of this editor of *The Medical Gleaner* possessed of such a vast amount of gall as to consider himself competent to criticize the psychological knowledge of such men as Robert Owen, Judge J. W. Edmonds, and A. J. Davis, and not only try to impeach their wisdom in these matters, but also the intellectual and scientific ability of such men as Prof. Hare, Prof. Zoseliner, Prof. Faraday, and the hundred thousands of lesser lights in Spiritualism, whose master intellects shine out as much superior to the mental illuminations of this *Gleaner* editor as the rays of our sun are to us superior to those of the dog-star.

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THE PROGRESSIVE THINKER.

A UNIVERSAL RELIGION.

The Foundation for the Coming Golden Age.

It is the Verdict of Science, Without Exception, that Eternal Law Rules the Universe.

To THE EDITOR.—During the past few years there has been much controversy about God's chosen way of saving mankind, which has caused Dr. John P. Newman to encourage the true gospel of the world has been so long learning. This has given new life to practical Christianity, and increased usefulness to the many churches that have followed his example. This will enable friends to embrace their long-desired opportunity of making all realize the divine plan of salvation, and the pure religion that Jesus and the apostles endeavored to make the people understand.

The people are gradually becoming educated to the progressive and all-important fact of the entrance or magnetic condition, whereby mortals, by a universal law, speak "as the spirit gave them utterance," as recorded in the 2d chapter of Acts. All may not know that by this scientific process the spirit, out of the body, when proper conditions are obeyed, controls the brain of the mortal for a time, to express its own ideas as to its experiences in the higher life.

There is here much interest manifested to know everything possible about our future heavenly homes. Arrangements are now being made so that many churches will have opportunity, during the winter, of hearing from loved ones on the other side.

An Apostolic Conference has been organized. The following were the opening remarks by S. M. Baldwin:

Friends of the Conference, it is hoped that our coming together may prove the beginning of a new era for the improvement of all denominations that profess to follow that heroic band who sought to lay the foundation for the long-prayed-for brotherhood of humanity. We learn from the Acts of the Apostles that when teaching pure and undefiled religion, the common people heard them gladly, but owing to the prevailing ignorance of the apostolic age, their uphill work to secure the welcome "pearl of great price" was of short duration. Observing the sad experience of those who labored to bring co-operation between the two worlds, the spirit friends therefore abandoned any general attempt to make earth a delightful abiding place until after the settlement of the New World, where mankind hoped for better things.

We learn that in New England the common people again "heard them gladly," but by the influence of the blind clergy of that day, led by the authority of Moses, who said, in Ex. 22: 18, "Thou shall not suffer a wretched to live," a half-million of honest people in this country and Europe, who could not suppress the various spiritual gifts they possessed, mentioned in the 12th chapter of Corinthians, lost their lives in endeavoring to bring light into the still benighted world. Our angel guardians again knowing how their choice instruments were treated by a bigoted priesthood when anxious to answer the old Bible question, "If a man die, shall he live again?" reluctantly deferred their earnest desire to elevate the inhabitants of earth, until after the discovery of the magnetic telegraph and kindred sciences, which no doubt assisted in opening the eyes of the people to these important subjects. This is the first age that could really appreciate and understand the "tidings of great joy" that Jesus and the apostles, with the aid and co-operation of the Spirit-world, so faithfully endeavored to prove, was worthy of the confidence of the people; therefore, as the world grows towards manhood, those that are not perverted by false teaching no longer destroy God's faithful messengers, who come to purify our homes, make our burdens lighter, and guide us, so that we can make the most of the primary school of existence. In this age of progress, we treat these sensitives or mediums very tenderly, so that we may often enjoy the consolation and gratification derived from the great luxury of frequent visits and family reunions with the dear departed. They long for the opportunity to make us realize the important fact that there is only a thin veil between the two worlds.

It is estimated that there are several of these sensitives in every large family circle, and that the numerous adherents of the scientific and peaceful religion would now number about one-half of the population of the United States, were it not for the blindness of most of the clergy who do not perceive its great moral tendency to elevate mankind. In early ages, when only one in a thousand could read, and the price of book being that of a good house, and when all thought the earth was flat, the people were too ignorant to realize the fatal results of a monopoly by frail men in what was called religion. The apostolic age could not understand that the All-wise Creator evidently intended that honest ideas and sincere opinions should be free as water, air and sunlight, so that all his children could work out their own salvation by the friction of thought, which always brings wisdom.

Jesus well knew, from his persecution by the priesthood, of the fearful impending demoralization that must follow, and he made the clergy angry by telling the truth. As the priesthood are still educated to a religion founded on mere non-essential opinions, this makes them continue to repeat history, and persecute the true followers of Jesus, as in old times. The slaughter of so many millions since that time by ignorantly his inspired teachings makes his truthful words in Luke 12: 51,—"Ye and why not of yourselves judge ye not what is right?"—true guide for all churches henceforth.

The time has come to so educate the public that all may understand the Bible, which says: "Add to your faith, knowledge" of the wonderful fact that we are never alone, but surrounded by a "cloud of witnesses" to whom every thought is apparent, and every motive revealed. The question is asked in Hebrews 1: 14: "Are they not all ministering spirits?"

Other Biblical testimony will show that angelic messengers have been the world's great benefactors, thus proving that this inter-communion is not only the corner-stone of all religions, but the key-note of human progress. As we cannot expect to have a perfect government until we recognize both sexes alike, neither shall we ever have a perfect religion until we have the entire class of persons who still have an interest in the general welfare.

Spirit Henry Ward Beecher recently summarized his ideas, and said the following to the audience: "It is one of the greatest regrets of my earthly life that I did not, right in my church, utilize what I knew to be true of Spiritualism. When some of my people made a confidant of me, as to some demonstrations that had occurred to themselves or family, I turned them off with the feeling that I had no sympathy with them. Oh! that I could live on earth, and be strong again."

Other clergymen from the higher life, with one accord, lament over wasted opportunities, and declare that pure Spiritualism and primitive Christianity are identical. If the religious element of the world does not encourage in spirit

as well as letter their old platform, "I believe in the communion of saints," as the means of spiritualizing the people, the State eventually will be compelled to do so, as an educator out from our present uneducated condition. This will prove to be a more potent factor for the prevention of crime than the presence of huge and costly armories of trained police.

As many of the existing sects have at length become weary of the endless conflict over a religion based on opinions and creeds, which Jesus so often denounced, and are considering a revision of their rule of action, and as it is high time that the spirit of the age, as that with the spirit of the age, as that the millennium can be speedily ushered in, therefore, if there be no objection to the following resolution, it will be considered as adopted by the many millions of people whose lives have been made miserable by endless contention over non-essential opinions or creeds.

Resolved, That we earnestly suggest to all religious organizations, in order to hasten the long-prayed-for golden age,

the great importance of embodying in their fundamental platform, even at this late day, after so much blood and treasure have been wasted by the contending sects, the rule that Jesus gave for those having true religion, recorded in Matt. 7: 21, and thus follow many wise and far-seeing clergymen who are already preaching this gospel of peace and brotherly love, founded on fruits and deeds, that will secure for them pleasant memories when we shall all conger together in the higher life. If all branches of the church could be inspired to embrace this rule, the world would begin to turn to the right, out of the body, when proper conditions are obeyed, controls the brain of the mortal for a time, to express its own ideas as to its experiences in the higher life.

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EDUCATED IDIOTS. They Believe in a Literal Resurrection.

The Spirit to Be Reunited in a Desecrated Casket.

To THE EDITOR.—It appears from the Chicago Tribune that in a late discourse by Dr. Hobart Newton, a leading Episcopal divine of New York, he administered a hard blow to those church leaders of thought who insist that "the very body in which we live here and which we lay away in the grave is to be raised again." He asserted, "The resurrection body is to be resurrected. It is an impossible addition to the faith, and also an insuperable difficulty in the way of it to most men. He said men are driven to doubting by the claims insisted upon as vital to this belief, and to that in the bodily resurrection of Christ, which are yet entirely unimportant, and to most unprejudiced minds simply incredible. Among other things he said:

"Thoughtful men confront an organization which makes them to believe that the infant in baptism experiences a magical change, wrought at the hands of a priesthood endowed with the power to work this miracle; that in the mass the bread and wine which the eye sees and the lips taste are but the outward form of the veritable flesh and blood of Christ who died eighteen centuries ago, after the flesh, the transaction being wrought at the hands of the priesthood endowed with the magical power to resurrect the dead. That helps me wear these chains of care, and with a saddened heart weighted with sighs."

No, but with seeming age merged into youth, the fruitage of a life, and yet its flower bloom.

Crowns all in one, and speak the noble truth, I live in all my spirit made beyond the tomb. Falling were mine, and I find them oft Cripple and feel, and tethering my flight Conscious more keenly now, and yet aloft, Shaking the dear, (overturning) penetrating light.

Again I sit here in my customized place, Not with wrinkled brow, nor with dimming eyes;

Not with faltering voice, in which disease has

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No, but with seeming age merged into youth, The fruitage of a life, and yet its flower bloom.

Crowns all in one, and speak the noble truth, I live in all my spirit made beyond the tomb.

Falling were mine, and I find them oft Cripple and feel, and tethering my flight Conscious more keenly now, and yet aloft, Shaking the dear, (overturning) penetrating light.

Again I sit here in my customized place, Not with wrinkled brow, nor with dimming eyes;

Not with faltering voice, in which disease has

Not with a saddened heart weighted with sighs.

No, but with seeming age merged into youth, The fruitage of a life, and yet its flower bloom.

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